BEST IN EVERYTHING

FRANCIS MURPHY GROWS ENTHUSI-ASTIC OVER INDIANAPOLIS.

He Talks at the Meeting of the Central Gospel Temperance League-Mr. McKenzie's Sermon.

Francis Murphy, with his eloquent tongue and his bright, cheery face, was at the First Presbyterian Church last night. By invitation of the pastor, Rev. Dr. Haines, the evangelist presided over the meeting of the Central Gospel Temperance League and delivered one of his characteristic sermons. The old temperance warrior was at his best last night. He led the choir in the rendition of a new song, entitled "A Bit of Blue Ribbon," and then stood up and compelled every man in the audience whose face he knew to give his individual opinion of the music. "A Bit of Blue Ribbon" was composed by Samuel Ingram Osborn, whom Murphy enlisted in the cause of temperance while laboring at Pittsburg ten years ago. The song was dedicated to the Murphy family and was sung for the first time last night. Francis Murphy talked briefly after reading a portion of scripture from the Apostle Paul. He said that God had to nearly kill Paul before he could save him, but after the apostle had been converted he knew the human heart well; he knew its human passions and was familiar with the battles that men must sometimes fight to preserve their

"God Almighty." the evangelist said, "is coming down amongst us and will save every man who wants to be saved. There was a time when a man carried a jug of whisky into the field when he went out to perform his labor. He had his whisky in the hay field and in the barn. He carried it on his reaper, but he's got to keep sber now because the new machinery has come and a man can't manage it when he's drunk. There are some things that can't be tampered with. They are like the laws of God; if you violate them you must suffer for it. It's all due to the great power that has come into the land. What we want is more power. Then we must be as humble as children. We can't be dictatorial and unmerciful. We all make mistakes and we know it when we get out of the harness. We all have common sense enough to know that it is only by the grace of God that we can be elevated and lifted up and made better. Everything, it seems to me, it getting more tender and more Godlike. The seasons are growing milder and we are all getting better and we will continue to grow better as fast as we get rid of our wickedness. Oh, its the first indi-cation of liberty; its the begining of a man, when he has God to bless him. Thank God, men can cry as well as women. It won't hurt them to cry. Mr. Murphy referred feelingly to the af-

fliction that lately came upon the family of Dr. Rondthaler and then continued: "Say, men, some of you have got to travel through great oceans of sorrow. With torn feet and bleeding hands some men must travel through life, but not alone, for Jesus Christ will help every one of you. Take heart, men, God is with us. He is with us to stay and to bless us. He is my friend and lover. He will be your friend and lover. Men, get away from the shams of this life. Get acquainted with God. There is no city in the world with such a religious system as Indianapolis, such hospitable churches, such great hearted pastors. There is only one thing that will make us noble and true, and that is God's grace in our hearts and lives. I am delighted to see my friends delighted to see my friends of the Murphy League here to-night. God bless every one of them. I like their big noses. Big noses are a great institution. Pretty soon I want to introduce my friend Cleveland. He's a little bigger than Grover and he's better off financially. He made a great confession in the Murphy meeting to-day. He's out of debt and has a month's rent already paid. Down in Washington they are in the soup with their finances. This is the best city in America. I said that the other day and a fellow came up and said:
"You have heaps of taffy, haven't you?"
'Yes,' I replied, 'don't you want a lump?"

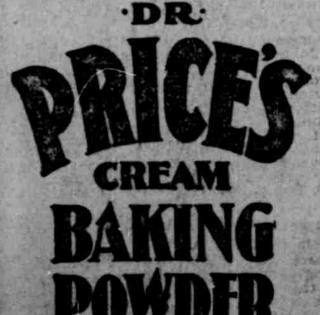
"Indianapolis is a better city than Phila-delphia. I am compelled to differ with Conan Doyle; what do you call him? 'Conan,' or 'Cannan?' Indianapolis has got the best newspapers, the best preachers and the best Mayor in the country. . want to see home rule here, too. Don't buy the turkey for the visitor, but buy it for your own family. We want to begin this new year that is almost upon us by practicing love and kindness. Will you do it? Wives, consult your husbands. Husbands, consult your wives. There are some young men who don't get much attention at home. Fathers, make that young man your companion. I don't want to damn anybody. I am not in the damning line. Some people want to push the saloon in the gutter. want to lift it out of the gutter. Let us be decent. Let the gospel of Christ have a chance to save these men. Let us get down off our stilts and love each other. We have been puffed up with dictatorial methods long enough. Fathers, court your sons and bring them to the church of Jesus Christ, It's the hope of this world. God, help us who are fathers to give our hearts to God so that we may pray for our children."

William Murphy followed his father's eloquent sermon with a short talk upon the temperance work in the Northwest. He has been laboring in lowa, where he found the evil of intemperance as strong as in those States which have no prohibitory laws. A number of the members of the Murphy League followed the younger Murphy and testified to the salvation to be found in the gospel.

THE SEVENTH COMMANDMENT.

Rev. D. L. McKenzie, of English Lutheran Church, Preaches on It. Rev. David L. McKenzie, of the First Lutheran Church, last night preached upon the commandment, "Thou shalt not commit adultery. ' This is the seventh of the commandments of the Mosaic law in the King James version, but in the Lutheran Bible it is the sixth. This subject, he said, is one deserving of the most serious consideration in religious teaching, but yet it is one that is seldem the text of the lessons sounded from the pulpit. Some seem, he said, to think the law has no place in this age of gospel preaching, but the commandments of the law are still the voice of Christian merals. The moral law is not restricted in its force to men's bodies but has a spiritual meaning clearly binding upon the soul as well. There is, perhaps, the preacher continued, no commandment more violated than this one, and yet there is none more heinous in the sight of God, or one which makes the soul more certain of destruction unless surely repented of. It was the violation of this moral law that caused the overthrow of the ancient civilization and it was immorality that swept away the cities of Sodom and Gomorrah. The evils arising from this cause are perfectly appailing. The sixth commandment requires the son of man to love his neighbor in the measure that makes every one his brother's keeper to protect him from evil. The fifth commandment requires that no one should in-jure his neighbor, but this commandment directs that no one should injure her who is blood of one blood and flesh of one flesh with his neighbor. God requires a chaste heart, pure lips and a sanctified mind in

Awarued Highest Honors-World's Pair.



MOST PERFECT MADE from Ammonia, Alum or any other adulterans 49 YEARS THE STANDARD.

his followers. He requires that every one help protect his neighbor from the shame that lust would put upon him through his wife or his daughter. The hommandment greatly honors the marriage covenant, greatly honors the marriage covenant, which was ordained in Eden and was a divine ordinance, not a civil contract. The marriage ceremony should not be performed in the loose way that characterizes it at the hands of the ordinary justice of the peace. If the ceremony must be performed by the civil authorities, it should be intrusted to the judges of the higher courts, who would impress upon the minds of the contracting parties the sanctified nature of the contract they were assuming. No huthe contract they were assuming. No hu-man law or device can disannul this contract ordinance. The oath of celibacy of the Catholic priesthood is a violation of God's law regarding this commandment. The marriage covenant is honorable in all and the Jews required all to marry. It was designed to prevent the evils that come upon the world through lust. One man and one woman were intended to be of one flesh and one blood, in order that each might contribute to the other's happiness might contribute to the other's happiness and highest development. It was the en-trance of sin and death that made way for the enslavement of the race to the unholy passions. But marriage preserves the chas-

tity of the soul.

The French, after their revolution, disannulled the covenant of marriage, but France, to this day, has never recovered from this monstrous sin. The violation of the commandment brings destruction upon the souls of men and of nations. It is the muffled foot of murder invading the spirit-ual life of the people and bringing them into depraved conditions of vice.

The preacher inveighed strongly against this vice in all its forms, saying that it included all uncleanliness of the mind. It meant that the licentious imagination to which the young are so liable, should be restrained and cleansed. He rebuked parents who, through mock modesty, fail to warn their children of the evils in their pathway. No sin, he said, entails so many woes, and if we could estimate the num-ber lost on earth and in hell it would be found that the violation of this command-ment was the chief cause of their condition. The heathen world presents, he said, no nobler picture than that of Caesar's wife, who said she must be above suspicion. The figure of Marcus Aurelius, who ruled over the Roman world at the height of its glory and who said: "Those things which are most valued among us are empty, rotten and triffing," stands out clear as light upon the page darkened by the woes and horrors of lust. It is a rebuke to the lecherous practices of all ages. The sermon concluded with a proper characterization of those in the church who defile the altar with souls foul with polluting sins. They are most valued among us are empty, rot-

character before God. Mr. McKenzie said that he preached upon this topic because he was a preacher of the gospel. He had, he said, no special occasion to remind his people of the abid-ing force of the commandment.

HUNDREDS DESTITUTE

MANY SUFFERING AND OTHERS HAVE DIED OF STARVATION.

Whole Counties in Western Nebraska Where the Want of Food and Fuel Is General.

DENVER, Col., Dec. 30.-The Rocky Mountain News has received several special dispatches from western Nebraska telling of the destitution and distress prevailing among the inhabitants of the drought-stricken districts. A dispatch from Hastings says:

"Terrible destitution exists in Perkins, Chase, Dundy, Lincoln, Hays, Hitchcock and frontier counties, and the worst feature is the people in several localities are afflicted with scurvy for want of wholesome food.. The State relief committee finds itself unable to relieve all the people, so great is the demand for aid. The railroad men report that since the cold snap no less than a dozen people have perished in the above counties in the past two days for want of food and fuel.

"Hundreds of families are without coal, and in the border counties, where no trees or brush exist, the poor people had a hard time to keep from freezing to death. In Perkins county destitution is complete. Over six hundred families are appealing for help. Near Lisbon the wife and two children of settler Burns suffered for want of proper nourishment and clothing to cover them. In Hitchcock county the wife of one of the settlers gave birth to twins during the storm, and before the neighbors could reach the home the poor woman expired for want of sufficient food and attention. The twins are still living, and in

charge of charitable neighbors. "Coal is most needed in the drought district, and Mr. Ludden, of the State relief committee, and General Manager Holdredge, of the Burlington & Missouri River Company, are doing everything in their power to forward supplies to the more destitute localities. Very few of the farmers in the border counties have any stock left, having let their cattle and horses roam at large. Stock is being driven out of the State to prevent starvation.

Corn planted in eight or ten of the Western counties never reached a height of over six inches, and contains no more nourishment than sage brush. People are living in covered wagons by the hundreds rather than face starvation and freeze to death. One of the first acts of the Legislature, which convenes next Tuesday, will be to pass a suitable appropriation for the relief of the sufferers. More or less destitution exists in every county from the Colorado line east to Hall and Adams counties, and the various relief committees are over-whelmed with appeals for aid." North Platte reports: "It is a fact that there have been many cases of suffering

and hunger among the drought sufferers in Lincoln and Logan counties. Many families have only potatoes and milk to live on now, with no hay of grain for their stock through the rest of the winter. The county in a short time will be unable to supply the increasing demands for the necessities of life. The overseers of the poor state that there are more calls already than the county can supply, and unless aid comes from the outside there will be many deaths from hunger and want of clothing this

A dispatch from Curtis says: "Great dis-tress prevails throughout this and surrounding counties owing to crop failures the past two seasons. Relief committees have been organized in almost every precinct and solicitors sent East for aid. Several carloads of goods have been received. This has alone prevented suffering among the people and stock. The outlook is extremely dark owing to the scarcity of food and seed grain, the two articles now most need-

A Lincoln dispatch says: "The State re-lief commission has fifty families on its list as worthy and needing assistance, and the most discressing reports come in from all over the western part of the State relating to the woeful lack of food and clothing. No deaths certainly attributable, to starvation have yet been reported, al-though it is claimed that a woman and two children found dead in a cabin near Niobrara the morning before Christmas, died from lack of food and care. There are thousands who could not withstand the r.gors of a cold spell without aid, which is being sent out in generous supply by the relief committee wherever it is known to be needed. Relief supplies are being received from all over the country and shipped directly to the needy in car lots.

Help from North Carolina. RALEIGH, N. C., Dec. 30 .- A call was issued to-day for a mass meeting of the citizens of this place for the purpose of se-curing food and supplies to be sent to the destitute districts in Nebraska.

YOUNG FAIR SATISFIED.

Has No Disposition to Contest the Will of His Father.

SAN FRANCISCO, Dec. 30 .-- It has been freely asserted since the publication of Senator Fair's will that there will be a contest unless such action should be construed as dangerous to the contestant by reason of the forfeiture clause in the will. The attorneys interested have not yet concluded whether the clause is absolute and binding. Charles L. Fair says that he has not yet given a thought to a contest, but intimates there will be no contest so far as he is concerned. Mrs. Charles L. Fair says that she has no reason to be dissatisfied with her father-in-law's provision for her husband. She says she did not marry young Fair for his money and that they have been very happy without wealth. An autopsy over the remains of Senator Fair has demonstrated that death resulted from kidney disease. The bady will be embalimed and the funeral will take place next Sunday from Grace Church.

In this same period another cluster of Congregational churches in southern in that part of the field of the future he said the people could undo him. In looking over the remains of Senator Fair has demonstrated that death resulted from kidney disease. The bady will be embalimed and the funeral will take place next Sunday from Grace Church. binding. Charles L. Fair says that he has

NOTABLE CHURCH

SIXTIETH ANNIVERSARY OF TERRE HAUTE CONGREGATIONAL.

Famous Pulpit Where Beecher and Lyman Abbott Preached-Dr. Hyde's Address.

TERRE HAUTE, Ind., Dec. 30.-The First Congregational Church to-day and to-morrow is celebrating its sixtleth anniversary. It is the oldest Congregational church in the State. It has been known as a pioneer of the Western country with which two preachers of more than national fame were associated. It was in this church that Henry Ward Beecher always said that he first discovered his pulpit power, and Lyman Abbott, his successor in Plymouth Church, Brooklyn, was its paster for nearly six years. Beecher came here in 1842, while he was the pastor of the Indianapolis church, to take part in a revival. Lyman Abbott became the pastor in 1859. Among other pastors was the Rev. Thomas Bacon, son of Dr. Leonard Bacon, of New Haven, one of the fathers of Congregationalism. In August, 1834, the Rev. M. A. Jewitt,

a young preacher of New England antecedents, stopped in the village to get dinner for himself and horse. He was traveling on horseback to St. Louis, where he expected to locate. Even at that early day a fine horse quickly attracted the notice of the people of the town which has since become famous as the place where world's records are made. The villagers thought a man who owned as good a horse as the one the stranger rode would like to see a horse race, and he was asked to remain in town over Sunday, the following day, to witness the races of the coming week. Even when he told them that he was a preacher they pressed the invitation on him, and as an inducement promised to get a congregation together for him on the next day. Sunday morning he preached in the court room, and before night he was tendered a "call." the horse-race promoters being among those who were most urgent He accepted and went to Baltimore to get his wife and child. The church was orgamized on Dec. 30 with eleven members. Fifty-one persons subscribed \$405 for his first year's salary. In December, 1859, he preached his quarter century rermon. On the following day there were public exercises when Col. Thomas H. Nelson was the chairman of the meeting, and among the speakers were Col. R. W. Thompson. All three-Jewitt, Nelson and Thompsonare on the programmes for the reunion meeting to be held to-morrow.

The Rev. Dr. Hyde, of Indianapolis, delivered an address in the church this morning on "The History of Congregationalism in Indiana." The Rev. Dr. J. H. Crum, the present pastor, has been with the church six years. Dr. Hyde said: DR. HYDE'S ADDRESS.

"Congregationalism has been much more of a factor in the building up of the State than is commonly supposed, even by its own adherents. It was a vigorous force more than seventy-five years ago. The surprising thing about it all is that for more than half of that time, when Congregationalists did their largest work, they did it under another name. They were in partnership with the Presbyterian Church and the partnership was so administered that the fruits of it were gathered by the latter body into its own fold. The motives which led to this union of forces to supply the religious needs of the new settlements in the West were highly creditable to the Christian spirit of both parties. We are obliged to look into the records of other churches to find some traces of the early work of our own church. In his history of the Presbyterian Church of Indiana the Rev. John Dickey says that the Connecticut Missionary Society seems to have the first claim to our gratitude. The 'Narra-tives,' as they are called, of the labors of the missionaries of this society, the forerunner of all missionary organizations in this country, are to be found in a pamphlet in the Congregational library in Boston

and probably nowhere else. "Missionaries of this society were in northern Ohio as early as 1802. The first notice of Indiana in the 'Narratives' relates to a tour of exploration by Samuel Mills and John Schermerhorn in 1812-13. They first scattered settlements on the Whitewater and other branches of the Big Miami and the Ohio between the falls of the Ohio and Vincennes. The Rev. Nathan B. Dorrow gives an account of a tour on horseback across the State to Fort Harrison, near Terre Haute, thence down the Wabash into the Illinois country. In 1816 the so-ciety had four men in Indiana, which that year became a State. In 1817 the Rev. Orin Fowler established a circuit including ten counties in the middle and eastern parts of the State, and in the two following years several Presbyterian churches were organized. In 1819 the Rev. Isaac Reid came into the State, and his name is associated with the early history of many of our important towns and cities. The Rev. David C. Proctor came in 1821, and in 1822 he was preaching in Indianapolis. In 1823, with tne assistance of Isaac Reid; he organized the First Presbyterian Church, of that city. In 1825 missionary Reid preached in Terre Haute, and the next year missionary Crow was here and reports that the town was without a religious society. In 1827 it was reported that one-half of the Presbyterian churches in the State had been established through the work of the missionary society. There were then sixty churches and sixteen ministers.

"The union of missionary societies effected in 1826 under the name of the American Home Missionary Society continued thirty-four years, at the end of which time the Presbyterians withdrew. During these years the agents of the society did not plant a single purely Congregational church in Indiana. There were but three or four 'plan of union' churches that were not finally lost to the Congregational denomination-at Michigan City, Orland, Elkhart and Ontario.

THE NATIONAL COUNCIL. "When we learn how prevalent was the notion that Congregationalists who migrated beyond the Hudson river must become Presbyterians to escape suspicions and criticisms it ceases to be a wonder that so few have the courage to hold on to the pattern of the church order given to their fathers. Their suspicions became such a grievance that a national council was called in 1848 to onsider the condition of the Congregational churches in the West. Michigan City had the honor to be selected as the place for holding this convention. Three Eastern States and five Western States were represented in this council. The Western brethren spoke out of full hearts concerning the opposition and unfair criticism they encountered in attempt to plant Congregational institutions on Western soi and the misrepresentations that had gone back to prejudice the minds of the Eastern brethren. The convention had its desired effect. It opened the eyes of the churches at the East to the true situation of their Western breakren. They found the latter as orderly and as loyal to the gospel as themselves. A revolution in public opinion had now begun which gave a more pronounced utterance in the Albany convention of 1852, when the old 'plan of union' was annulled and a building fund was raised for erecting churches in the West. Thus it appears that Congregationalism had been engaged forty-five years in self-denying and abundant labors in this State

denying and abundant labors in this State before it began to do its work under its own banner. The magnificent fruits of this 'union work' had been gatnered by another denomination. Fortunately there were two or three independent movements in the State during this period which the missionary societies had no hand in starting. The most notable of these independent movements was the planting of this ent movements was the planting of this church at Terre Haute. One cannot help thinking how different would have been the result if Reverend Isaac Reid or some other Connecticut missionary had succeed-ed in forming a church in this place. "Later on, during the anti-slavery excitement in the country, about the year 1853, four or five small Congregational churches

Presbyterian Church for their anti-slavery principles, soon found their way into our Congregational fellowship. They suffered "It should be said that the movement in Indianapolis which led to the organization of a church of the pilgrim faith and polity in that center in 1857 was greatly quickened by the spirit of freedom which was abroad in the land at that time. When we have completed the survey of the field, endeavoring to find everything that bore the name of our denomination in Indiana previous to 1861, after forty-five years this is what we have to show—about eighteen churches and a few preaching stations including the four in the northern counties still trammeled by a mixed government.

DELAYED BY THE WAR. "At first after 1861 the work was slow because nearly all the centers of popula tion were well organized. The war, too, delayed the growth. In 1867 the mission. ary society re-entered the field. The work began to develop first in the northern counties, where there was considerable New England element. An association was estublished with the four old 'union' churches already named, three or four in Steuben county, a vigorous new organization in the city of Fort Wayne, which has become a power in that part of the State, and others. A second church was organized in Indian-apolis in 1869, and there were soon enough churches in the central section of the State to form a vigorous local association. Since 1887 there has been liberal aid from the Home Missionary Society. In the last four years five churches have been located in the new district which has been populated by the coming of Chicago industries to Lake county. A good beginning has been made in the new population of the gas belt. The discovery of natural gas has brought a new era of development to Indiana. Surprising changes have been wrought throughout the large district underlaid with these hidden resources of light and heat. Many quiet old towns have been converted into stirring centers of manufacturing enterprise, some have doubled and some have quadrupled their populations. They are now the rising young cities of the State. Many new towns have come into existence also. Then a large and inviting field of missionary work in the very heart of the State has been suddenly opened to our denomination. As far as possible efforts have been made to meet this demand. A good beginning has been made. A church having its own attractive house doing a prosperous work has been planted at Marion. Another well established with a fine house of worship is located at Fairmount and another will soon be erected at Anderson, and the congregation is doing good work at Amboy, and recently one was started at Dunkirk. The coal mine mission is a new force in Clay county.

"It is noteworthy that the denomination is enlarging its work in the cities. At the capital marked progress has been made since 1890. Three new organizations known as Fellowship. Pilgrim and People's churches have been added to our list. As yet we have done comparatively little in the southern part of the State. A little cluster of rural churches has been gathered in Harrison county, one in Pike county and two in Daviess county.

"The first missionaries in Indiana had a hand in founding Wabash College, Two other more modest institutions, Ontario Co:legiate Institute and Liber College were established by Congregational pioneers, and for many years they did good service. Lately in a most unexpected way a valuable college property in Ridgeville, Randolph county, has come into our hands, almost without cost, and with the good will of its former owners, the Free-will Baptists. The churches have increased from eighteen to fifty-five since 1861. During the last six years twenty churches have been added to the list and the membership has gone up from 2,275 to 3,463. The Sunday school en-rollment is 5,596, an increase of 80 per cent."

IMPOSING CEREMONY

SATOLLI AND GIBBONS TAKE PART IN ST. PAUL'S DEDICATION.

otable Gathering of High Dignituries in the American Church in Washington Yesterday.

WASHINGTON, Dec. 30.-Archbishop Satolli and Cardinal Gibbons took part today in the imposing ceremony attending the dedication of St. Paul's Catholic Church. It is seldom that so many of the heads. of the American church are brought together at a church event. Besides the Cardinal and papal delegate there were present Bishop Ryan, of the Catholic University; Bishop Curtis, of Delaware; Father Richards, priest of the Georgetown College; Father Sharretti, secretary to the papal delegate, and about thirty other ecclesiastics of Washington, Baltimore, Philadelphia and elsewhere. Letters had been received from Archbishops Corrigan, Ireland, Ryan and from many bishops. The new church is one of the handsomest in Washington and this, together with the fact that it represents the life work of its pastor, Father Mackin, brought about the unusual gathering of church dignitaries.

At 10 o'clock Cardinal Gibbons performed the dedication services. In the scarlet robes of his office he led the long procession of bishops, priests and acolytes, about the exterior walls of the building, sprinkling holy water on them and blessing them. Then the procession entered the church where the Cardinal first blessed the altar and then the inetrior walls. He concluded the service with a brief address, congratulating the congregation on having such a structure and urging them to speedily free t from the last penny of debt. Pontifical high mass was then celebated with Arch-bishop Satolli as the celebrant. His throne of rich purple drapery was at the right of the sanctuary, while opposite was the heavily draped scarlet throne of the Car-dinal. These, with the two richly robed neads of the church, and back of them the several bishops in their purple gowns, and the priests and deacons and servers, formed a most impressive scene. Archbishop Satolli was assisted in the mass by Rev. Father Gillesple with Father Schmidt as deacon and Father Dyer, of Baltimore, as subdeacon. Besides these assistants the papal delegate was attended by two deacons of honor, Rev. Father Richards, of Georgetown College, and Rev. Father Stephan.
Cardinal Gibbons was attended by two
deacons of honor, Rev. Fathers Gloyd and
Griffith. The sermon was preached by
Bishop Curtis and was an earnest and
eloquent presentation of the need of faith to high and low alike—to kings, emperors and presidents as well as to those humbler born. An orchestra assisted in the elaborate music of the mass.

Contrary to expectation no reference was made at this service, nor in the service elsewhere to-day to the recent church edict against secret societies and it is understood that Cardinal Gibbons will allow the new regulation to become operative without formal announcements from the pulpit from

Bishop Marty's Removal. ST. PAUL, Minn., Dec. 20. -Archbishop Ireland to-day received the formal announcement from Rome of the removal of Bishop Marty from Sloux Falls, S. D., to the vacant bishopric of St. Cloud, Minn., succeeding Bishop Zardetti, who was made an Archbishop of Bucharest. Bishop Mar-ty's successor at Sioux Falls has rot yet been named.

BYRNES WILL GET OUT.

The Noted Gotham Policeman Preparing to Move at Once. NEW YORK, Dec. 30 .- It was apparent at police headquarters in this city to-day that a change in affairs there is speedily approaching and gloom pervaded the entire building. No one in the big marble strucure doubts for an instant that Superintedent Byrnes intends to retire as soon as his successor is appointed. The head of the police department was in his office as early as 8 o'clock in the morning, but he denied himself to visitors although he redenied himself to visitors although he remained several hours. There was no concealment among those posted that the Superintedent was engaged in making preparations to move. He was closeted during his stay with his confidential man, Sergeant Frank Mangin, and was clearing out all his private papers and effects which have gathered during the years of his sojourn in the building. They were packed up and sent to his home on West Fifty-eighth street. Nobody cared to talk much about the matter, but those who did speak, spoke in terms of astonishment and regret at their chief's coming retirement. their chief's coming retirement.

Parkburst Hits at the Newspapers. NEW YORK, Dec. 30 .- The Rev. Charles H. Parkhurst preached a sermon this morning in which he made indirect and inci-

FAITH IN HYPNOTISM

DR. ENOCH H. CURRIER BELIEVES DEAFNESS MAY BE CURED BY IT.

Important Experiments to Be Made by the Head of the New York Institution for Deaf and Dumb.

NEW YORK, Dec. 30 .- Hypnotism has found a new and powerful friend in Prof. Enoch H. Currier, M. A., the principal of the New York Institution for the Instruction of the Deaf and Dumb, and the year 1895 promises interesting developments as a result of this distinguished educator's researches along the lines of hypnotical

Professor Currier is among the foremost instructors of the deaf and dumb in the whole world, and his discoveries have made the institution of which he is the head famous in many lands. It was Professor Currier who invented and perfected the audiphone, so-called because by its use the latent sinsibilities of the auditory nerve are readily kindled into life. At the New York Institution for the Deaf and Dumb there is a patient, a Mr. Jones, who has been in the hands of Professor Currier for twelve years. He was born as deaf as a post and for twenty-eight years no sound ever reached his brain through the vibrations of the tympanum of the ear, conducted by the delicate auditory nerves to the mind. He is now forty years old, and has so far recovered the sense of hearing that he can distinguish ordinary sounds without difficulty and can distinguish between different strains, of music, that is, wnether the music emanates from a piano, a guitar or a hasp, without using the audiphone. With the aid of the instrument he can carry on a conversation as well as the professor, and the time is not far distant when he will be independent of this instrument.

Now, Professor Currier believes that if it is possible to restore the auditory nerve in this manner from without, that the nerve can be further stimulated from within. Sixteen per cent. of the cases of deafness in this country, Professor Currier says, are due to prenatal paralysis of the auditory nerve, due to the impinging of some foreign substance upon the forming blood corpuscles of the child. All of these cases, he believes, can be remedied by the use of the audiphone, and he believes that deafness in almost any form, if the auditory nerve is not entirely dead, can be cured by means of hypnotism. All that is reeded, he theorizes, is some outside help which will take the mind from the rest of the body and center it upon this delicate nerve. The will-power thus increased will, in the opinion of Professor Currier, enable the sufferer to exercise the nerve and bring it into "All those who are familiar with the

subject," says Professor Currier, "and who can speak with authority, tell us that the hypnotic operator has, while the subject is in the hypnotic sleep, absolute control of the mind of the subject. We are forced now to operate in exercising the paralyzed nerve of the deaf mute, while the brain is busy with all its other senses. The nerves of vision are busy ticking off their messages as to what the eye sees, and the brain is replying what to do about it and what to look at next; the sense of touch is engaged in the same way; the smell, the taste, are sending their 'ittle paragraphs of news and that mondrously busy graphs of news, and that wondrously busy brain up there near the cranium must record all the messages it receives, and go on sending its replies. Only the nerves of hearing cause the brain no expenditure of energy. Why could not the hypnotic operator remedy this, by commanding the patient, when once under his influence, to center his or her mind upon the auditory nerve? Why could the operator not make the deaf hear? I believe it can be done. The New York Institution for the Deaf and Dumb is open to any reputable hypnotist who will make the experiment. We have every facility for experiments, and we believe great results may be accomplished in this way. During the year we shall secure a suitable scientist and see what can be done. Personally, I believe that hypnotism will be a boon to those afflicted with the loss of speech and the sense of hearing."

THE POPE'S EDICT.

Said to Be the Result of the Oath Taken by Knights of Pythias.

NASHVILLE, Tenn., Dec. 30.-Dr. R. L. C. White, supreme keeper of records and seals, Knights of Pythias, in an in cerning the order and the . t papal

edict, says: "It seems that it is a matter with each individual must settle for h'mself, and I take it that each Catholic Knight of Pythias will have to settle with himself the comparative ties binding him to the absolute obeyance of the temporal decrees of the Pope or the observance of the vies binding him to his fraternity. I presume the effect may be different in various localities. The devout Catholic who thinks that every wish of the Pope must be sacredly observed will feel he must withdraw. Conversely, the man who considers rimself his own master in worldly affairs will remain in the order if he is devoted to its principles. I have talked with several local Catholic Knights of Pythias concerning the question and they all say they intend to remain in the order. This pronouncement of the Pope against the Knights of Pythias comes. I believe from the advanced and comes, I believe, from the advanced and pronounced requirements of our order. The Supreme Lodge has decreed that each member must be loyal to the government under which he lives in preference to all other allegiance. You can see where that would fail to please the Pope.'

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